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Henry Davidson

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# EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VI.

ABILENE, KANSAS, MAY 15, 1893.

NUMBER 10.

## A VISION OF THE NIGHT.

"No, Lord, I cannot, cannot take that cross;  
Thy hand is holding it to me, I know,  
But it involves too much of pain and loss,  
Such crushing down of self, and things below."  
Thus spake I to my Lord, and He replied,  
With, oh! such mournful pathos in His tone,  
"I bore much more for thee—for thee I died,  
I may not bare this too, alone, alone.

"I only ask thee just to share its weight,  
To take thy part in bearing it with me.  
If thou refuse, I can no longer wait,  
I must seek help; but not again from thee."  
He turned to go; methought I saw a tear  
Stand for a moment in His sad, calm eye;  
Then with a sudden bound, a sudden fear,  
I sprang toward Him with a bitter cry.

"O, Lord, dear Lord, go not from me away,  
I could not live, if thou wert gone, my Light!  
I will do anything—except that cross,  
I cannot share its weight with thee to-night!"  
One sigh He breathed; then mournfully once  
more  
Set forth to journey on His weary way;  
My heart stood still, my strength was almost  
o'er;  
"Help me, dear Lord," was all that I could  
say.

Immediately He turned, and with a smile  
Again approached me with the dreaded cross.  
"Lord, give me strength," I whispered low,  
the while,  
"Help me to bear the bitter shame and loss!"  
But when I reached my hand that I might  
hold

The cross I dreaded to my heaving breast,  
My Savior's own strong arms did me enfold,  
And in their shelter I had perfect rest.

—Selected by O. Ida Shaeffer.

For the EVANGELICAL VISITOR.  
PENTECOST.

Pentecost was one of the annual festivals which the Lord commanded the Israelites in the wilderness to celebrate after they had left Egypt. Ex. 23: 15–17. They were commanded to hold three principal festivals in which all the males should appear before the Lord. Ex. 23: 17; 34: 23; Deut. 16: 16. The above named was one of these feasts, and

was called the "feast of weeks," or "feast of ingathering."

The name *Pentecost* is not found in the canonical books of the Old Testament, but is brought over from the Greek to correspond with *fifty days*. Our modern harvest-meeting—more properly called *harvest-home*—seems to correspond well with the ancient "feast of ingathering," as far as thanks to the Lord and rejoicing are concerned. But the ancient feast had a deeper significance, as it was closely and inseparably linked with the old dispensation, and with it was a shadow of the new.

The time for the "feast of weeks" was fifty days from the second day of the passover, from which they were commanded to count seven weeks, including the first day of the eighth week, making the fifty days, and was initiated by presenting a sheaf of the first cut grain and waving it before the Lord as a "wave offering." Ex. 23: 19; 34: 29; Lev. 23: 10, 12, 15. In these fifty days their grain harvest was ended, and all was to be gathered in. Their harvest was supposed to begin with the barley, and end with the wheat. Lev. 23: 15, 16; Deut. 16: 9.

But unlike the other great festivals which lasted seven days, this one was to last only one day, and was to be celebrated with solemn and special offerings, the chief of which was two loaves of leavened bread baked of fine flower, which was presented before the Lord as a thank offering. Lev. 23: 19. At the feast of the Passover they were not to have any leaven of any kind for the whole seven days,

The presentation of the first sheaf was to be in its original state, and corresponded with the unleavened things of the passover. But at this feast it was to be of fine flower and leavened, and represented their daily food, and the perfection and full reward of their labors. They were also forbidden to use any of their harvest until after the presentation of their offering of their first fruits, thereby showing that it all belonged to the Lord until they had given their offering to Him, and thereby acknowledged the bounteous Giver of their blessings.

The unleavened bread represents an unfinished food taken and used for the *present* only, and, we may say, for an emergency, and was called the "bread of affliction." Deut. 16: 3. While the leavened represented their daily sustenance, and the fullness and fulfillment of God's promises.

This feast was to be celebrated with universal rejoicings, from the chief of the people unto the lowest. It was said, "And thou shalt rejoice before the Lord thy God; and thy son, and thy daughter, and thy manservant and thy maidservant, and the Levite that is within thy gates; and the stranger, and the fatherless, and the widow that are among you. And thou shalt remember that thou wast a bondman in the land of Egypt." This was to be a special feature of the feast. And to make further provisions for the poor, they were not to gather their harvest *clean*, but were to leave a portion on the fields for the poor to glean, showing that the Lord also cares for

Chas. Dison  
1893

the poor, and that a portion of the blessings which He gave belonged to them, or was bestowed unto them. Deut. 16: 11, 14; Lev. 23: 22.

There is a remarkable coincidence in the time, occurrence and circumstances of the Israelites leaving Egypt and the receiving of the law; and of the feast of the passover, and the feast of weeks, with its rejoicings; and the time of the crucifixion and the resurrection of Christ, and the Pentecost of the New Testament when the Holy Ghost was poured out, which was the perfect fulfillment of the promises. And as the bondage in Egypt and the delivering of the children of Israel from that bondage, and the passover, with other parts of the ceremonial law were a shadow of that which was to come, so this feast had also its significance.

The special coincidences of these consist, firstly, in the time of their occurrence, viz: The law was given to the Israelites *fifty days* after they had left Egypt. Compare Ex. 12 and 19. Secondly, The feast of weeks was to be celebrated on the fiftieth day after the passover. And thirdly, The Pentecost of the New Testament occurred fifty days after the resurrection of the Savior. And as the bondage of the Israelites in Egypt and their delivery by Moses through the Red Sea represents the state of man in his sins and his redemption through Christ, so this feast with its connections embodies and sets forth the promises and the fulfillment of the ceremonial law, and the full salvation through Christ, being the fulness of the promises in the pouring out of the Holy Ghost at the day of Pentecost. And also, as the ceremonial law was the shadow of that which was to come, they who administered those ordinances did not understand their full significance, so in the new dispensation, the disciples did not comprehend the

mission and doctrine of the Savior until the Holy Ghost was given, when they were "endowed with power from on high." Then only did they fully comprehend that the Savior's kingdom was "not of this world." From that day they went forth with full knowledge and power to fulfill the great mission for which they were chosen and sent forth.

It seems that the "feast of weeks" was almost lost sight of among the Jews. Especially as they could not understand the spiritual intent of it, whilst we, in looking back, can see it in its effulgence.

Then again, when we see the Israelites offering themselves to God as a people, and "first fruits" after the first Passover, when they left Egypt through the Red Sea, then in fifty days receiving the law of God, when they so faithfully promised to keep *all* the commandments which the Lord gave them at Mt. Sinai. Ex. 19: 8.

The coincidence of the "feast of weeks" with its offerings and rejoicings over the fulness of God's bounteous blessings has already been noted. But the last coincidence is the great climax of the plan of our salvation, fulfillment of the ceremonial law, when our blessed Savior gave *himself* as the "first fruits" of the resurrection, when He

"Gazed unconcerned when nature failed,  
When scoffers sneered and cursed and drailed."

And then when the plan of salvation was fully wrought out, He sent the Holy Ghost, the Comforter, in His fullness and power, to go with the apostles, against whom "the gates of hell could not prevail." This power has come down to us and is with us in the same fullness to overcome sin, satan and the world, together with our own flesh and blood, if we are true born children in His kingdom.

A. M. ENGLE.

Detroit, Kans.

"Pray without ceasing."

FOR THE EVANGELICAL VISITOR.  
THE CITY OF DAVID.

At the present time Jerusalem is attracting the attention of many pious people from all parts of the world. People who are looking forward for the fulfillment of prophecy in the restoration of the land of promise with its much loved city, and Mount Zion, (in the near future) to its rightful owners and occupants, viz., the House of Israel. Jer. 31: 1-12. Some of the wealthy Jews are doing a great and noble work in colonizing the poorer classes, by which many are being provided with homes and means to procure a subsistence for themselves and their families, and possibly also to provide so that in the appointed time they may be on hand and ready for service in carrying out their plans in the great work of rebuilding the House of God, and repairing the "waste cities, the desolations of many generations." Is. 61: 4.

There is no doubt but that the Lord had His design in all of the remarkable events that He permitted to transpire in and around this sacred place. The name itself is cherished in sacredness, which, as defined by Dr. Smith, is inheritance, or possession of peace, which in all probability has been derived from the *ancients*, resulting from those remarkable incidents that occurred in the early history of this notable place.

This famous city, according to Josephus, originated with that (as he is sometimes termed) "mysterious character" who came forth to receive Abram as he returned with the captives and the spoil taken from the four Assyrian kings, who had smote Sodom and carried away many of the Sodomites as captives, among whom was Lot also, Abram's nephew. The king of Sodom having heard of Abram's victory over the Assyrian kings and of his returning with the

captives and the spoil, went out and met him at a place called "THE KING'S DALE, where Melchisedec king of *Salem* received him. That name signifies THE RIGHTEOUS KING, for such he really was, inasmuch that on this account he was made the priest of God; however, they afterward called SALEM JERUSALEM. Now this Melchisedec supplied Abram's army in an hospitable manner and gave him provisions in abundance; and as they were feasting, he began to praise him and to bless God for subduing his enemies under him, and when Abram gave him the tenth part of his prey, he accepted the gift." This by Josephus confirms the Bible narrative. Gen. 14: 18-20. Here Melchisedec passes from the scene.

But about forty-two years after this Abram, now called Abraham, after sojourning in the "Philistines' land many days," (Gen. 21: 34) during which time Isaac was born, is again brought forward to this place under a great trial of his faith, to fulfill the Lord's command, Gen. 22: 2, to offer his beloved son Isaac "for a burnt offering upon one of the mountains which I will tell thee of." "It was that mountain upon which king David afterwards built the temple." *Antiq. 1-13-2. David built the first altar there.* 2 Sam. 24: 18; 1 Chron. 21: 18-22. *But it was king Solomon who built the temple.* 1 Kings 6: 14.

The earliest account we have of the inhabitants of this city after Abraham's time is that it was occupied by the Jebusites, a mountain tribe of warlike pretensions. Num. 13: 29; Josh. 11: 3. It was a formidable stronghold in the days of Joshua, when the Lord under his leadership brought Israel into the promised land. When the report was brought unto the king of Jerusalem that Joshua had taken Jericho and Ai, and had utterly destroyed

those cities and their kings, and that "Gibeon had made peace with Israel and was among them," he became alarmed and sent unto the other kings of the Amorites and they "gathered themselves together and encamped before Gibeon and made war against it," for making peace with Joshua and Israel. But Joshua, being encouraged of the Lord, went up with all his "mighty men of valor," and coming suddenly and unexpectedly upon them, smote them and chased them back into the rough country, whence they fled for refuge, to hide themselves from their pursuers and the great hail storm that the Lord had brought upon them. It was upon this occasion, when that memorable battle was fought between the Amorites and Israel, that "Joshua said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

Though the king of Jerusalem was captured at this time, and put to death, and his city and people numbered with the conquered, and made subject to Israel, it does not appear that they were made tributary to Israel at that time, for we find that the Jebusites and the children of Judah dwelt together in Jerusalem after the land was divided.

I am not prepared to say how long these two peoples lived together in peace. But we are informed that "the Israelites could not cast the Canaanites out of Jerusalem," and that they had possession of it until after David was anointed the second time in Hebron and proclaimed king over all Israel. Then he besieged the city and took it by force, and "cast the Jebusites out of Jerusalem and called it by his own name, *the city of David.*" Having completed his conquest, he immedi-

ately sets about to make Jerusalem the metropolis of his kingdom. He brings in the ark of God and makes haste to worship and praise the Lord in sacrifices and peace offerings. So the Lord was pleased with what David did, and said, "I have chosen Jerusalem that my name might be there; and have chosen David to be over my people Israel." And again, "In Jerusalem shall my name be forever." But yet the apostle said, this "Jerusalem is in bondage (under the law) with her children." The "Jerusalem which is above is free, which is the mother of us all,"

IF WE ARE CHILDREN OF FAITH.

D. HEISE.

Clarence Centre, N. Y.

#### DO YOU EVER?

- Do you ever visit the sick?
- Do you ever feed the hungry?
- Do you ever have family prayer?
- Do you ever pray for your enemies?
- Do you ever pray for your minister?
- Do you ever think of seeking holiness?
- Do you receive any answers to your prayers?
- Do you ever lead any souls to Christ?
- Do you ever spend an hour alone with God?
- Do you ever deny yourself for Jesus sake?
- Do you ever ask a blessing before meals?
- Do you ever make any inroads on the devil's kingdom?
- Do you ever invite anyone to prayer meeting or church?
- Do you ever displease Jesus by standing idle in his vineyard?
- Do you ever do anything that your conscience condemns?
- Do you ever think that you might be in the wrong as well as others?
- Do you ever think that any other life than that of self-denial will admit you into the fold of Christ?—*Ex.*

FOR THE EVANGELICAL VISITOR.  
THE HIDDEN LIFE.

The principle of life is not found in nature. Life, to the natural senses, is sustained only by the destruction of life in another form.

The life of the stronger and higher species of carnivorous animals is sustained only upon the death of weaker and lower species.

In the case of herbivorous animals, the destruction of plant life is an essential to their existence. The scientist makes this assertion: "The gases which are death to animal life, sustain the vegetable kingdom, and *per contra* the gases which sustain animal life are death to the vegetable kingdom." Thus it has been justly said, "To live is above nature."

True it is, that certain laws in nature bring about a condition in or through which life can manifest itself; unless, however, we recognize a source of life, a fountain from whence issues the life principle, even in the One who is called the *Father of Spirits*, and whose dwelling place, or habitation, is in the *Heavens*, we fail indeed of recognizing the first principle on which is based the hope of *immortal bliss*.

The man of the world may comprehend—in a manner—this "Spring of Life;" yet, the mysterious power which changes men's minds, purposes, *manner of living*, aspirations and hopes, is comprehensible only to the called of God in Christ Jesus, who in unity of Hope, lay hold by faith on the promises of the Eternal One.

It is not that which effects the external which causes these changes. Our environments are virtually the same. The same trials cross our pathway. We are subject to the same elements in nature; heat, cold, storms, disease and pestilence all have the same access to our sensibilities. Yet mighty changes have taken place. How came the spirit

of murmuring to be lost? Who gave power to be content under God's providences? Whence came we to exchange the spirit of strife for the spirit of peace? How came Sin to lose his dominion in our mortal bodies? Whence doth lust yield to virtue? Hatred is turned to charity, and opposition to the Omnipotent has yielded to—the recognition of, and the being reconciled to—God in all his works.

Did Paul speak a mystery when he said (literally) Col. 3: 3 "For ye *have* died, and your *living* is hid through Christ in God?"

Truly a hidden mainspring. Truly a life not given because of works, lest any man should boast. This is within the scope of the mystery which was hidden through ages past, yet now is made manifest to his saints.

It is through the sanctification of the *Spirit* (life principle) by the which this mysterious change is wrought.

Have we comprehended the length and breadth, the depth and height of God's gift to us? Will we yield the unblemished sacrifice to HIM?

H. N. ENGLE.

Navarre, Kansas.

FOR THE EVANGELICAL VISITOR.  
PRAYER.

What is prayer? Is it not a solemn address to the Supreme Being, or conversing with Christ? What a blessed privilege the children of God enjoy, that they may commune with God as friend with friend. By so doing we become more and more acquainted with our heavenly Father. The oftener we approach the throne of grace, and the more time we spend in company with our Savior, and live under his influence, the more we receive the spirit of Christ, and become like him. To be Christ-like means a great deal; it will show itself in our daily life.

How often we experience the world

the flesh and the devil trying to hinder us conversing with Christ; for the enemy of souls well knows if we leave off praying we cannot long live a spiritual life, our strength will fail and we fall, poor, helpless victims, overcome with sin and folly. If we read the Word of God, we find we are commanded to pray. "And He (Jesus) spake a parable unto them to this end that men ought always to pray and not to faint." Luke 18: 1. Again, Luke 21: 36, "Watch ye therefore and pray always that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man."

Then after the command he does not leave us without the promise of hearing and answering. Praise the Lord for these precious promises! "And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear." Isa. 65: 24. Again, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Matt. 7: 7.

Another grand thought, and one that will encourage each of us, and we should be very thankful for, is that when we approach the King of kings and Lord of lords to pray, we need not fear he will not hear us because our petitions are broken or not properly worded, and because we cannot pray like some gifted one. The only conditions we should bear in mind when we come before him is to be honest and sincere and come in faith, believing. He will hear and answer. "Therefore I say unto you whatsoever ye desire, when ye pray, believe that ye receive them and ye shall have them." Matt. 11: 24. Then let us daily take time to commune with God for this is the only way to maintain our life. Let Christ become our intimate Friend and Adviser.

How often we see when we are

about choosing some occupation, or cannot see our way clear, in place of going to the great Counsellor for advice, we seek advice of man, and we see it is a complete failure. Then let us ever take all our burdens and cares to our Father, whether it pertain to spiritual or temporal affairs, and then be submissive to his will, ever praying, "Not my will, but thine be done," and I am sure we will come out safely.

"Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gate of death,  
He enters heaven by prayer."

MARY DONER.

Gormley, Ont.

FOR THE EVANGELICAL VISITOR.  
AN ANSWER TO QUERIES.

There were two queries in the VISITOR of February 15, 1893, namely, Matt. 11: 12, "And from the day of John until now the kingdom of heaven suffereth violence and the violent take it by force." 2. Luke 3: 14, "And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

As I am a reader of the VISITOR, and seeing these queries asked I thought I would wait and see some one else explain them who was more able than I am, but reading each number of the VISITOR and seeing that no one has taken the opportunity to give his sentiments concerning these passages of scripture, and believing the queries were asked with a good purpose of heart for edification and the upbuilding of the saints marching Zionward, I will endeavor to explain in my weakness as the Lord will give me grace.

In the first place, we find that as soon as the Gospel dispensation took place the doctrine of the law and the prophets ceased to such an extent that no man could be saved without the gospel dispensation, although all

things were not changed. Christ says that he came not to destroy the law but that all things through him might be fulfilled. So we learn there was a vacancy that had to be filled in Christ. Now we find that there was an end made to offerings and sacrifices and the offering and sacrifice now to be made is self. We must give ourselves to God and worship him in spirit and in truth, not with hand service as though he needed anything. Now then we are to be built up a spiritual man, a changed person, born of the spirit, hence we will have to suffer spiritual opposition that will cause a violence of spirit in order to overcome the enemy's force. Hence the Savior had all reason to say "the kingdom of heaven suffereth violence, and the violent take it by force."

When souls are first converted and feel the unspeakable joy, peace and happiness of the Holy Spirit, they may at the time think that all spiritual opposition is exhausted but afterwards feeling again, or suffering, the reproaches of the enemy's spiritual force, they can truly say with the Savior, "The kingdom of heaven suffereth violence and the violent take it by force." For if we through the help and grace of God put not forth spiritual force upon ourselves we shall not be able to stand.

2. "And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." These words were spoken by John the Baptist. We well know that they were not to pursue the same course that they formerly did, for if they were to do violence to no man this at once proves that they were not to continue in military duty, for there would be no use for them there.

When Peter drew the sword and smote a servant of the high priest

the Lord said, "Put up thy sword in its place, for all they that take the sword shall perish with the sword." This again gives no room for soldiers to fight with the carnal sword. "Neither accuse any falsely." Can a man be in the ranks of military duty to fight with the sword and not accuse any falsely? I unhesitatingly answer no. "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake." Matt. 5: 11. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you." Matt. 5: 46. "For if you love them which love you, what reward have ye? Do not even the publicans the same? Matt. 5: 46.

"And be content with your wages." It would seem to me as though these soldiers were formerly employed in some way or other that their compensation was not as good as what they were receiving at the time John the Baptist spoke these words to them, hence he directed them back to their former occupation and to be content with their wages, and not to seek a higher salary under such obligations that would prove detrimental to their soul's salvation. Whether this really is the case in this last part of the sentence I know not, but it would seem as though it might be. We know as a Christian people that it is not the will of God for man to use the carnal sword under any circumstances, if he wants to be one of his followers. The whole Gospel is full of testimony to the same.

I would like to hear from some other brother on this subject who is more able to explain than I am.

JOHN CHARLESTON.

Yocumtown, Pa.

"God forsakes the man who refuses to forsake his sins."

For the EVANGELICAL VISITOR.  
THE CHRISTIAN'S PATHWAY.

Dearly beloved in the faith, greeting. Feeling the blessing of God resting upon me, I wish the same to all who have found Him precious to their souls. When we allow our minds to run upon His greatness and mindfulness of His creatures, we are made to exclaim with one of old, "What is man that thou art mindful of him, or the son of man that thou visitest him?" Sometimes we are led to think the human race is gospel hardened. Thousands professing Christianity and yet can give no encouragement to the poor soul starving for the bread of life. We do not wonder that men wander blindly on to their destruction. This world is so dark, only here and there a traveler consecrated to the divine service, compared with the hosts that know not God.

An expression heard some time since has riveted itself upon my mind, "Like as the tree with its branches bowed with fruit, so is the Christian bowed with the weight of precious unsaved souls." Oh for more wisdom to be instrumental in doing good. Sometimes, perhaps, we feel a touch of the burden and sorrow the blessed Messiah wrestled with in agony on mountain tops, in desert wilds, on Calvary, for a ruined world. But we become discouraged so soon, especially after revival seasons are past and we follow the routine of life as before, but "woe unto them that are at ease in Zion." The Master so liberally rewards us that we can know when we have done our duty. "Cast your bread upon the water and it will return unto you many days hence." We know some prayers have been answered after the voice was silent in death that uttered the petition. How consoling it is to read the prayer Christ offered for those whom He had chosen out of the world, to be able to bear

all the fiery trials that awaited them. "But be of good cheer, I have overcome the world." The way was opened by our Savior, and it is a highway of holiness.

We live so far beneath our privileges. God wills that we move upon a higher plain, on which we may "look into the perfect law of liberty." "How shall we that are dead to sin live any longer therein." Romans 6: 2. "For I delight in the law of God after the inner man." ver. 22. There are times in our lives that we feel our responsibility more than others, not that the Lord changes but through indifference we become less sensitive to divine instruction until a chastisement is necessary to bring us to the mercy seat.

In studying the lives of our fellow mortals, we see that this life has been fitly characterized as a pilgrimage through a vale of tears. And what must sorrow be to those who know not God! But those leaning on Him for aid, how often it proves a blessing.

"The good are better made by ill,  
As roses crushed are sweeter still."

"The heart never can a transport know  
That never feels a pain."

The revelator in awe and wonder seen some arrayed in heavenly vesture praising their Redeemer and was told they "were those who had come up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb." Child of grief, your tears will soon be wiped away. Only a few more clouds and the eternal sun will burst upon you. Tears will then be turned to joy, in the morning of immortality, when the billows of sorrow will be turned to a sea of glory.

O. IDA SHAEFFER.

Troy, Ohio.

For the EVANGELICAL VISITOR.  
PRESERVE YOUR CHURCH PAPERS.

As I was ridding out my library the other day, being a part of our

general housecleaning that we are engaged in at this season of the year, I came across quite a number of copies of the VISITOR that had not been sealed, or stitched, together. Thus I set to work to put them in order. While doing so my attention was drawn to several articles of interest, which made me long for the opportunity of rereading them. I noticed quite a number that I did not recollect of ever having read, but must have, as I make a practice of reading each number through before laying it aside. I also noticed the names of several brethren and sisters whom I had never met previous to our last General Conference, where I was privileged to meet them face to face. This gave me a renewed interest in their articles. I also saw in it the beauty of signing our names as we then become better acquainted one with another.

If we write to the honor and glory of God and according to the grace given unto us, we have nothing to be ashamed of. If we are in a testimony meeting and one rises to testify, we are all anxious to know who it is. Or if we rise to give in our testimony, we do not want to get behind the door so we will not be known. We desire all to know that it is for me that Christ has done, and is still doing, such wonderful things; it is for me that He left His glorious throne to come in this sin-stricken world to bleed and die. Let us look for a moment at the Bible. The prophets and inspired writers did not withhold their names. If when we have written an article which we may think is splendid and then with pride sign our names God knows it. Or if on the other hand we have written what we think a very imperfect article and we with shame sign or withhold our names God knows it and will judge us according to his wisdom. What he wants of us is to be wholly consecrated to

his will. Give such as he gives us and not complain because we have not five talents instead of one. If we are ever so well talented, what have we but what God gives us? If we have but one talent let us see that we use it.

My object is not to discourage any one in writing. No, indeed. I would rather encourage. I would be pleased to hear from many who have not yet written for our paper. Take up your pen looking to God for grace, and give what he gives you, not forgetting the rules for writing given by our dear editor in each issue, that he may thereby be saved a great deal of trouble, and that your articles may be published and not be cast in the waste basket, as we have reason to believe that more articles find their way there through cramped writing and misspelled words than any other imperfections.

But I see I have drifted far away from my subject. My intention in writing this article was to advise the subscribers of the VISITOR (or any other church paper or even Sabbath school papers) to see that they are taken care of. It seems to me not right to see religious papers torn to pieces or destroyed in any way. I think they are well worth taking care of, if not given away to some other persons for the reading. We can find many who are not able to subscribe and would be very glad for the reading of such papers. And our prayers should be that the articles which we have written may be as bread cast upon the waters gathered in many days hence. Yours in Christ.

SARAH M'TAGGART.

Stayner, Ont.

#### THE SKEPTIC'S DYING CHILD.

"O God, I cannot spare her yet! She must not die!" exclaimed the agonized father as he stood by the bed of his dying child. "Just? No; it

is not just nor merciful that I should be robbed of my only daughter. If she must die then I will die with her, for how can I live without her?" For a moment the sweet smile fled from the peaceful features of the expiring girl, and there was a mingled expression of sadness and pity. She beckoned him to her side, and as he bent over her to catch the whisper, for she was almost gone, she murmured low: "Father, meet me in heaven. When you think of me, remember God has taken me that he may save you. O Father! hear his voice." The rebellious man was silenced. His head was bowed like the reed. He had been a skeptic. His daughter had been his God.

But he was a skeptic no longer. The fountain of his soul was stirred by the grim features of death staring him in the face. Profound silence filled the room. Nothing but the flickering breath of the dying child could be heard. Sorrowing friends were standing around to see her die. She gave each a last farewell look. Her eyes were lighted up with holy love as she whispered, "Jesus, heaven!" A peaceful, happy smile, such as only the dying Christian wears, parted her colorless lips. Again her eyes wandered to her father, when slowly raising her hand she pointed her pale finger toward heaven and with her gaze fixed upon him, the lamp of life glimmered feebly and more feeble until it went out.

When they said "she is gone," O, how those last words, "God has taken me, that he may save you," rang in the father's ears. He sought his room and closed the door. He tried to pray, but in vain. It seemed to him that the billows of his soul were running mountain high, but could not escape their prison bounds. He took the Word of God and sitting down tried to read therefrom, but he could not. He rose and paced the

room, murmuring in his heart against God. But he could not hush that voice. Louder and louder it rang, and at every step the echo came back, "God has taken me that he may save you." Suddenly he stopped. He sees his guilt; with uplifted hands he exclaims, "O God I have sinned! I have worshipped my child and have forgotten thee. Now do I know that thou art a jealous God and will have no other God before thee."

He returned to the death chamber. There she lay, his lovely idol, all pale, in her snowy robe. He gazed upon her long and earnestly as she lay smiling in death's sleep. Then humbly he said: "My daughter, if you, so young and so loved, were willing to die for your father's sake, I will hear the voice."

For many days that father groaned beneath the burden of his sins. There seemed to be not one ray of light, so great was the darkness. But at last, when hope had well-nigh fled, just at the dawn of day there was a glorious dawning in his weary soul. The light of God's countenance shone in upon him and he was saved in Christ—everlastingly saved.

Readers, this skeptic was saved. Are you? If a parent you may have children in heaven. Will you meet them there? Will they be on the right hand and you on the left? We urge you, whatever you may be, to make for eternity. There is salvation through Jesus Christ. His blood cleanseth from all sin. He offers to save you and to do it now.—Selected.

"Have you religious conversations? Get a number together and talk over religious matters in an informal way, as you would talk over your experiences in temporal matters. Some who are too timid to stand up in public and testify for the Master might thus be led out. Try it and report results."



**EVANGELICAL VISITOR.**

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Abilene, Kansas, May 15, 1893.

We have still a few volumes of  
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which we will send to those who  
may order. The supply is nearly  
exhausted and after these are sold  
we can not furnish any more. They  
contain in two volumes the VISITOR  
from October 1, 1887 to January 1,  
1893.

We learn that the Love Feast at  
the Pleasant Hill meeting house in  
Brown county, Kansas, April 29-30,  
passed off profitably to those who  
attended it. Although the weather  
was unfavorable for a large attend-

ance yet the services were solemn  
and impressive. Two made the  
good confession and were received  
into the church and baptised. An  
election was also held for a minister  
and the choice fell on Bro. Anthony  
Heise. We think a very proper  
choice. May God bless him in his  
new relation to the church and may  
he prove an efficient worker for  
Christ. Elder Zook from Dickinson  
county officiated and from there he  
expected to visit friends and Breth-  
ren in Iowa on his way to Confer-  
ence.

By the time this issue reaches its  
destination many will be on their  
way to attend the General Confer-  
ence to be held near Morrison, Ill.,  
May 17-19. If we are spared we  
hope to be one among the number  
who will enjoy that favor, and we  
hope, too, to be permitted to greet  
many there whom we have met be-  
fore, but who they will be we are  
not able to say, as, with only a few  
exceptions, we have, as usual, not  
been favored as to who our delegates  
will be from other districts. But we  
trust that the church will be fully  
represented from every district of  
our beloved brotherhood, both in  
Canada and the United States, and  
we trust, too, that our delegates, and  
all who will attend Conference, will  
come endued with the Spirit of the  
Master, "ready for every good work."  
The few days that we will be to-  
gether should be days that the work  
done may long be remembered for  
good. We may accomplish that  
which under the blessing of God  
may largely mould the future of the  
work of the church for good, or by  
obstruction we may hinder the work  
that should so necessarily be done.  
May God grant that wise counsel  
may prevail and that great forbear-  
ance may be manifested.

"For the man who lives right all  
the time sudden death is sudden  
glory."

**RIGHTEOUSNESS.**

The Bible tells us that righteous-  
ness exalteth a nation; but sin is a  
reproach to any people. And how  
true we find this in the fulfillment  
of prophecy. We have but to read  
carefully the history of the different  
nations of the world and we can see  
that when God was revered and wor-  
shipped, there was a happy and con-  
tented people; and when sin and cor-  
ruption and drunkenness abounded,  
it was there that we would find a  
discontented, unhappy and miserable  
people. Generally, oppression, mis-  
rule and a disrespect for the rights  
of their fellowmen had become the  
leading desires of those in power  
and those who possessed the wealth  
to purchase power, and the rights of  
the poor were trampled under foot.

We note this to be the case with  
the antediluvian world. The Bible  
tells us that it was in consequence of  
sin and corruption that the world  
was destroyed by the flood, and that  
all but eight souls were destroyed  
from the face of the earth. So, too,  
with the city of Sodom, it was in  
consequence of the wickedness that  
was practised there that was the  
cause of the destruction of that city.

Then again, if we read the history  
of the Jews, we see that it was on  
account of their wickedness and the  
corruptions that had found way in  
among their rulers that was the  
cause of their being so frequently  
taken captive by other nations and  
their great suffering as a people.  
And we note this fact that they were  
the most favored nation on the earth  
at that day. God had especially  
chosen them as his people, and when  
they did right and were true and  
faithful in their worship and in their  
dealings with each other, they were  
especially favored. But when cor-  
ruptions and oppressions became so  
great then the Lord permitted other  
nations to punish them.

So, too, with many other nations

of the earth. So with Greece, which was in its day the most enlightened nation on the earth, but through intrigue and oppression, dissensions and wars came among them until they were all divided into petty nations and factions and became a prey to the avarice of other nations.

Then again, Rome, once the greatest nation on the earth, became, through corruption, licentiousness and oppression and persecution of the early Christians, almost entirely destroyed. And although it "took Rome three hundred years to die," yet for sin and unrighteousness it became a word of reproach to the nations around.

But what was true of nations, and may we not say individuals, in Bible times, is it not equally true of the nations of the earth to-day? No doubt civilization and enlightenment have increased to a very great extent with many nations, and the influence of the Bible has been largely felt in shaping the events of civilized nations and much good is being accomplished by Christian people in the world, but notwithstanding that there is much being done to benefit mankind, is there not also much done to neutralize the effect of the Christian people in their efforts to build up Christ's kingdom? And oh! how important it is that the righteousness which exalteth the nation should be maintained among all Christian people.

Take for example our own favored America. There is not any doubt but that in its civilization, in its enlightenment and in its Christian liberty it is preeminently the most favored nation on the earth, and no doubt but what it is considered by all other nations the asylum of the down-trodden and oppressed, yet the blessings have not been bestowed upon us to be trifled with or to be abused, but as privileges to be kept sacred for the benefit of the human

race. And it is only in the strict religious manner we guard these sacred trusts that we will be able to fulfill the high duties God has committed to us.

#### HAVE YOU BEEN LIKE HER?

A lady once besought Mr. Moody to pray for her unconverted husband and try to lead him to Christ.

"How long have you been married?" asked Mr. Moody.

"Twenty years," she replied.

"What have you done to bring him to the Lord yourself?"

"I have talked to him. I have prayed for him. I have tried to get him to join the church."

"And have you been his wife for twenty years?"

"Yes, sir."

"There must be something wrong somewhere," said the evangelist, shaking his head. "You ought to have got him to the Lord before this time. Have you always lived a Christian life before him?"

"I'm afraid not, always."

"Have you ever got out of humor with him, and said spiteful things?"

"Yes, very often."

"And what did you do then? Did you apologize, and tell him you were sorry for it?"

"Oh, no! I never did that. I couldn't."

"Well, then, right there is where the trouble is. It is not your husband I ought to pray for, but you. When your heart once gets right, and makes your life right, it won't be long until God will get into the heart of your husband."

And it wasn't long afterward until the prediction was fulfilled. The heart of the wife became full to overflowing with the love of God, and her husband was soon after converted.—*Selected.*

Holiness clothes its possessor with a radiant beauty that is heaven-born.

#### SUNDAY SCHOOL ORGANIZATION.

The brethren of Mechanicsburg on March 2, organized a Sunday School, electing the following as officers for the coming year: Superintendent, Bro. T. A. Long; Assistant, Bro. Christian Eshelman; Second Assistant, Bro. A. Z. Myers; Secretary, Bro. Daniel Brubaker; Treasurer, Bro. John Brubaker; Librarian, Bro. Henry Brubaker; Assistant Librarian, Sister Carrie Eshelman; Advisory Committee, Bros. T. A. Long, John H. Myers, David Neisley and J. C. Dick.

On the day of organization there were 96 present and the number has been increasing. April 30 it reached 191. My prayer is that God will bless the labor with much fruit, and the laborers with wisdom—which is divine knowledge—that in sowing the seed they may sow to the spirit.

#### A YOUNG SISTER.

"God through Jesus Christ has taken man from under the law and placed him under grace. God is love; and he wants us to love and obey him, because it is the only way by which we can be happy. The apostle says, 'God was in Christ reconciling the world unto himself.' That is, he was in Christ doing those things which would most effectually enable and constrain man to love him. All believers love God for what they see of his loving nature in Jesus Christ; and it is an easy matter for him who loves God to obey him; for then he wants to obey him."

"My wife has no ear for music, but she has a good eye for dirt," remarked a homespun farmer; and that 'eye for dirt' made her a very neat, tidy housekeeper. So an individual can be a good Christian without being a great musician, but he can not be a good Christian without having an intense loathing for sin."

FOR THE EVANGELICAL VISITOR.  
YE ARE MY WITNESSES.

In times past I have given my experience of repentance and conversion, and now, with the help of the Lord, will also give testimony of that miraculous love and power of the Holy Spirit, given to me, by Christ Jesus.

A few weeks after my conversion a brother, Eld. J. Hoffman, asked me how I felt and what I thought about being baptised. My answer was that I was baptised as a child. He looked at me and in a friendly way said, "Do you think this will answer to your living faith in Christ Jesus?" He also asked me how I knew I was baptised, and for what purpose. This he gave me to think of and left me.

The love of Jesus was so dear to me that I was willing to do anything the word of my Savior taught or required of me. For my guide I took my Testament to seek the Lord's will. The book opened itself as I attempted to open it to read and my eyes were fastened on the last two verses of the 28th chapter of St. Matthew. These blessed words of Jesus gave me light then and made baptism a solemn duty of my living faith in Christ Jesus. For as a child I could not believe in Him, nor could I do His commands. I could see now that the promise and gift of Jesus to his children is more than men can give with all their enforced churchism. My prayer was then, "Lord, give me grace to do thy will; I am willing to follow thee; guide me by the Holy Spirit into thy truth."

When the appointed time came, I was baptised by trine immersion by Eld. J. Hershey. Give praise to the Lord. A strong, rushing wind went through me. The Lord, by his Holy Spirit, told me that I could now see how I was from childhood up taught in error (im irthum ge-

fuehrt). I was then by the power of the Holy Spirit reminded of the catechism which I had to learn. The clergy, or preacher, asks the child who is catechised, "What is your faith?" (Das kind antwortet, Ich bin ein Christ). "I am a Christian." The clergy asks again, "What makes you a Christian?" The child answers, (Nicht die leibliche geburt von Christen, auch nicht die auserliche gemeinschaft mit Christen, sunder der glaube an Christum, dan die taufe auf Christum). "Not by being born of Christian parents, nor of the outward communion or intercourse with Christians; but true faith in Christ and then baptism into Christ."

How blind to their own teaching! As my parents belonged to the Lutheran church they were, as customary, forced in their blindness to have their children thus taken in as children of God when they had no peace with God. And thus many people make themselves a hope where there is no hope. See Math. 15: 9; also Luke 6: 46.

I had a sad experience with a highly learned clergyman. He asked me about my conversion and baptism, and when I told him how the Holy Spirit reminded me of the catechism, pale and with astonishment, he said that he knew the whole catechism by heart when ten years, but never had seen this point.

I also was asked by a highly learned priest of my faith and baptism. When I told him what the Lord gave me, he opened his eyes with wonder, for he had always supposed that the responsibility rested with the godfather and godmother who must bring one up in the faith of the church. But I referred him to Acts 4: 11: 12.

I have written this to the praise of the Lord who gave it to me; also to strengthen the hearts of Christians, and to enlighten others to

know Jesus in whom is eternal life.

C. SCHAEFFER.

Louisville, Ohio.

EXPERIENCE.

Dear readers of the VISITOR.—I will endeavor to give you some of my experience, how God led me. While I was yet young in years Jesus called me to that great feast which he has prepared for the soul. Many times I sat under the sound of the Gospel deeply convicted of sin, but was not willing to yield to the voice of God, still traveling on the road that leads to destruction. But I was made to stop and consider the consequences of such a life, and to see that if I continued on in it to the end that where God and where Christ are I could not come.

Through the prayers of a kind companion, I was led to seek God's grace and I am thankful that through his kindness I found peace. But I had wandered so far away from God that it cost deep repentance before I was willing to give up all. When I came to that condition that I could submit my self into the hands of God without reserve, what a blessing I received from my dear Savior! I cannot describe the joy which I felt. I then desired to live a life of self-denial and of trust. The pleasures of the world lost their charm to me, and I was so thankful that the Lord spared me and led me to see my lost condition. I am now in the Lord's service, and although I am weak yet by the help of the Lord I trust to be able to walk in this way, and I want to continue to the end.

And now, dear reader, how is it with you to-day? What have you done and what are you doing for your soul? Are you ready that when the summons comes you can go home and dwell with Christ? Remember that life here is very short and time is very precious. May the salvation of your soul be the great purpose of your life. IRA BAKER.

Gormley, Ont.

FOR THE EVANGELICAL VISITOR.  
INFLUENCE OF GAY DRESSING.

I will try by God's held to write for the VISITOR concerning the subject of gay dressing. We are sometimes inclined to think that there is nothing new to write on the subject of dress, as we have seen some good articles on this subject before, yet perhaps we should stir up our pure minds by way of remembrance. 2 Pet. 3: 1.

First, we ask, What is gay dressing? It is something showy, ornamental, gaudy, flashy, intended to attract attention. Those who wear gay clothing or anything worn to seek glory from men, can not be humble followers of God. We are to be a separate people, zealous of good works, and living epistles known and read of all men. His word teaches us that if any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, the pride of life, is not of the Father, but is of the world. 1 John 2: 15, 16. Again, that which is highly esteemed among men, is an abomination in the sight of God. Luke 16: 15. There are many passages of scripture which we might refer to.

I sometimes wonder why it is that so many professors of religion seem to be blindfolded concerning the subject of outward pride. A plain dressed person may be proud in heart, but a gay dressed person can not be humble. We often see a variety of gay colors in our services, when we come together for the purpose of worshiping God. The question often arises, How can it be consistent to wear such gay clothes, in services especially, or anything which is used to please the eye only, which is an abomination in the sight of God? It is natural for non-professors to make a show of their clothes, but we who have enlisted in the

work of the Lord, should not walk after the flesh, but after the spirit. Rom. 8: 1.

I have noticed in a primary Sabbath School class what an influence gay dressing has on children. There are some dressed plain, neat and clean, for which I have often been glad; then again, there are others who are dressed gay and with the fashion, while their own parents dress plain. These things do not correspond. Train up a child in the way he should go; and when he is old, he will not depart from it. Prov. 22: 6. I have often wished that mothers could see the tendency those gay clothes have. The children become interested in their clothes instead of their lessons. The more fashion there is in a primary class the more restless children there will be. The child should be taught to go to Sabbath School for a nobler purpose than merely to show the clothes it wears. All these evils should be rooted out when they are young. If we show love towards the children they certainly will love us, and will gladly do something to please us. How soon one can make an impression on a child! They don't wish to do wrong. Then why not teach the children that God does not love proud and haughty looking people. I am quite sure they do not wish to have it if we impress it on their minds. Let us take time to help them in their lessons instead of in their dresses; and show them the way to heaven instead of the way to pride and vanity. \*\*\*

JESUS ONLY.

Dear Sister:—

I endorse every word of your letter. Some form of selfishness predominates almost universally. It is a very subtle devil, and it glides into our inner Eden before we are aware. "To know nothing but Christ, and Him crucified," is the highest,

and rarest, and Divinest kind of knowledge. We never attain unto it until we are so utterly swallowed up in the Love of God that the Cross becomes sweet when borne for His glory. If we can be as happy and contented and blest in the very lowest and most obscure capacity, as in the highest and most conspicuous, then we are in a spiritual attitude that is sure of the conscious witness of the Holy Spirit that we belong to God's Elect. Clamoring for position is one of the most undeniable indications of a proud, carnal heart. I have never met anyone so isolated that had not abundant daily opportunity to exemplify the deepest principle possible even to God Incarnate. Matt. 20: 28. A cup of cold water given in the Name of Jesus, is the expression of the same Love that unveils all the fulness of God on the Cross. It is significant to note how our eternal destiny hinges on the little common things of daily life. See Math. 25: 34-46. Word, act, look, feeling, are all summed up in this:—"GOD IS IN YOU OF A TRUTH." 1 Cor. 14: 25. Against such the Gates of Hell will not prevail. "Behold, GOD IS MY SALVATION; I WILL TRUST, AND NOT BE AFRAID: for the LORD JEHOVAH IS MY STRENGTH AND MY SONG." Is. 12:2.

C. H. BALSBAUGH.

Union Deposit, Pa.

"We make a serious blunder when we forget that the promise of the Holy Spirit to re-enforce our efforts in behalf of our children, is not a mere figure of speech, but the statement of a most blessed fact. We are not alone in what we do for our boys and girls. God comes to our help. He moves unseen on the hearts of our children. When we are perhaps thinking least about it, he is present with them, reproving them of their misdeeds, quickening their consciences, kindling their aspirations, and leading them to a better life. Blessed be God for such a thought!"

## TIRED MOTHERS.

A little elbow leans upon your knee—  
 Your tired knee that has so much to bear;  
 A child's dear eyes are looking lovingly  
 From underneath a thatch of tangled hair;  
 Perhaps you do not heed the velvet touch  
 Of warm, moist fingers holding yours so  
 tight;  
 You do not prize this blessing overmuch;  
 You are almost too tired to pray to-night.  
 But, it is blessedness! A year ago  
 I did not see it as I do to-day;  
 We are all so dull and thankless, and too slow  
 To catch the sunshine till it slips away.  
 And now it seems surpassing strange to me  
 That, while I wore the badge of motherhood  
 I did not kiss more oft and tenderly  
 The little child that brought me only good.  
 And if, some night when you sit down to rest,  
 You miss this elbow from your tired knee,  
 This restless, curly head from off your breast,  
 This lisping tongue that chatters con-  
 stantly;  
 If from your own the dimpled hands had  
 slipped,  
 And ne'er would nestle in your palm again;  
 If the white feet into the grave had tripped,  
 I could not blame you for your heartache  
 then.  
 I wonder so that mothers ever fret  
 At little children clinging to their gown.  
 Or that the footprints, when the days are wet,  
 Are ever black enough to make them frown.  
 If I could find a little muddy boot,  
 Or cap or jacket on my chamber floor;  
 If I could kiss a rosy, restless foot,  
 And hear it patter in my home once more;  
 If I could mend a broken cart to-day,  
 To-morrow make a kite to reach the sky,  
 There is no woman in all the world could say  
 She was more blissfully content than I.  
 But, ah, the dainty pillow next my own  
 Is never rumpled by a shining head;  
 My singing birdling from its nest has flown—  
 The little boy I used to kiss is dead.

—May Riley Smith.

## A WAR AGAINST WARS.

"Every duty we omit obscures some truth we should have known," Ruskin says, and the world seems really beginning to understand this practically. We slowly rise from word to action. We have been saying that war is murder, and now effort is made to abolish it. Many ridicule and decry these efforts, and military men regard it as a fanatical design, the imagery of mistaken philanthropy.

"I admit," says the military skeptic,

"that it is sad because of such loss of life, but war is necessary." We are inclined to think that this idea is rather a mouldy fragment of the temple of barbarism than a fundamental part of the fabric of our civilization. Since 1815 there have been over seventy cases of successful arbitration for the adjudication of international controversies.

How, from a purely religious point of view, can war be considered necessary, if the laws of state and government are modelled upon the laws of God, the gospel of peace? Never with a word or an illusion does Christ recommend war. His own placid, divinely balanced temperament is an historical as well as a religious protest against war, and his words accord with his example—"They that take the sword shall perish with the sword." "Blessed are the peacemakers, for they shall be called the children of God."

The civilization of the present needs a re-established Christianity, and a rehabilitated Christianity, to reinstate the gospel as originally preached. Surely, were the war-god divested of his blazonry and his smoke-wrapped tumult, and given the envenomed stiletto and the shrouding cloak of the assassin, the shoes of silence and the death-rattle of the slain as his only visible and audible incitements, the magnetizing power of his eyes would die away, and the people would recognize themselves idolaters and put the god to death.

Another thing which overpowers the imagination is the traditional splendor of military processions. The bold, stirring music, the brilliant uniforms, the clashing sabres, the measured march, the waving banners, the resplendent helmets, suffice to delude the beholder and frequently prevail in the choice of a calling. Even women listen with tradition-hardened hearts to the

thunder of battle, though their own sons may be gone, never to return.

War is no more necessary for nations than is murder for individuals. If war is, as some maintain, a necessary evil, it is necessary only for evil purposes. Are we truly imbued with the spirit of humanity if we maintain that evil must be perpetuated to insure the progress of the race? We now regard dueling as an uncivilized means of settling personal misunderstandings or wrongs, but place armies opposite each other, let them mutilate and slaughter one another, and the people call the struggle glorious. The mania of homicide is heroism.

The military officer of to-day retorts: "But war makes nations brave, self-reliant, alert. It arouses a lofty spirit of self sacrifice, it imbues the soldier with a glow of patriotism, it brings into action forces and qualities which would perish in the valley of perpetual peace." The bravery developed by war, it may be confidently asserted, is declining. That cannot be true patriotism which will lead men to murder and incendiarism. The qualities and forces brought into action by war have never been of a nature to accomplish anything but evil deeds, and what Von Moltke apparently overlooked when he talked about the "educational value of war" is the licentiousness and profanity prevalent among soldiers and sailors. Statistics prove that a decrease in the male population invariably increases licentiousness; and what can be more ruinously effective in this direction than war?

It certainly takes time to shunt the mind off the track of inherited ideas, and this serves to support the opinion that the peace movement will be universally diffused, not by the vicissitudes of revolution, but by the steady progress of moral evolution. It is a struggle between

sword and pen, between muscle and brain, between animalism and humanitarianism, between barbarians and practical Christianity.—*Literary Digest.*

THIRST.

"Ho, every one that thirsteth."—Isa. 55: 1.

Who is omitted from that call? Who has no thirst? Thirst is the first craving of the new-born babe. Thirst forced an agonized cry from the lips of the dying Redeemer. The only cry that has come to us of a spirit in torment was from lips which were parched with endless thirst. And one of the promises precious to the children of God is that in heaven they shall not thirst any more.

There are many kinds of thirst. There is a thirst for knowledge, a thirst for power, a thirst for riches, a thirst for friendship, a thirst for sympathy, a thirst for opulence, a thirst for restfulness, a thirst for forgiveness, a thirst for communion with God, a thirst for peace. Whatever is one's thirst, it is included in the call—"Ho, every one that thirsteth!" That takes in both you and me. Now, if our thirst is for that which we should be justified in asking God to give, let us heed this invitation to make known our want.

LABOR.

Wherefore do ye spend labor "for that which satisfieth not?" Is. 55: 2. There is a great deal of misdirected labor in the world. Men spend their strength in efforts to acquire that which would give them no satisfaction if they had it. Some want to be known as the champion pugilist, or oarsman, or pedestrian, or ball-player. Some want to be foremost among travelers, or readers, or writers, or artists. Some struggle for riches, others for office, for influence, for power. Some desire to live luxuriously, others to appear well in the eyes of all. But who of all these would be thoroughly contented if he

acquired that which he is struggling for? Man is so constituted that he can never be satisfied until he has attained to the loftiest ideal, and this highest ideal is never realized except in oneness with Christ. Effort for whatever falls short of this is "labor for that which satisfieth not."

NOW.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Is. 55: 6. The best time for any search is when there is most hope of finding what is sought. A country school-boy would see the folly of going into the fields to look for strawberries in January, or into the woods for chestnuts in May. No ice-packer would go to the river to gather his year's ice in midsummer. A business man would never think of going to the bank to do business after dark or on a legal holiday. If any sensible man wanted to be sure of finding a doctor or a lawyer at his office, he would know that the safest time to look for him there would be in office hours. If this is so in lesser things, why not in the greater? God says "now is the accepted time" for finding him. He gives no assurance that he can be found an hour from now. "Seek ye the Lord while he may be found." That time is now.—*H. Clay Trumbull, in The Manna.*

BIBLE AUTHORITY AGAINST DIVORCED PEOPLE MARRYING.

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Math. 5: 31, 32: also 19: 9.

"And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery

against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10: 11, 12. Christ's words are very plain here.

"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16: 18.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom. 7: 3.

"And unto the married I recommend, yet, not I but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." 1 Cor. 7: 10, 11.—*Mrs. C. B. Zimmerman, in Gospel Banner.*

"Prayer is the breath of the soul. The soul that is alive to God prays, as the body that is alive breathes. Cessation of breathing is evidence of physical death. Cessation of praying is evidence that the soul is dead. Is your soul dead?"

"Faith and science are hand-maids, the former superior to the latter, the latter depending on the former as the earthly is inferior to and dependent upon the heavenly."

"Peculiar people do peculiar things. Christians are a peculiar people, and one of the peculiar things they do is to abstain from indulgence in questionable amusements."

"Come unto me." "Let not your heart be troubled!" How graciously soothing are these words to the poor, storm-tossed sinner! How indescribably comforting to the believer when laid upon a bed of languishing! Oh, thou blessed, sympathizing, almighty Savior! We thank thee for that invitation, for those soul-soothing words."

## OUR YOUNG FOLKS.

## A GENTLEMAN.

I knew him for a gentleman,  
By signs that never fail;  
His coat was rough, and rather worn,  
His cheeks were thin and pale—  
A lad who had his way to make,  
With little time for play—  
I knew him for a gentleman  
By certain signs to-day.

He met his mother on the street;  
Off came his little cap.  
My door was shut; he waited there  
Until I heard his rap.  
He took the bundle from my hand,  
And when I dropped my pen  
He sprang to pick it up for me,  
This little boy of ten.

He thinks of you before himself;  
He serves you if he can;  
For in whatever company  
The manners make the man.  
At ten or forty, 'tis the same,  
The manner tells the tale;  
And I discern the gentleman  
By signs that never fail.

—Harpers' Young People.

## OUR LETTER BOX.

Dear Editor:—

I am a little boy eleven years old. I belong to the church and am very glad I once made up my mind to serve the Lord. I like to go to prayer-meeting and to other meetings. I love to read the Bible, and what a plan of salvation we have if we only give ourselves right up in the Lord's hands. I also love to read the VISITOR. We have Sabbath school at Bethel church and I attend it as much as I can. I love to study in God's words. Pray for me.

JACOB M. BRANDT.

Detroit, Kansas.

Dear Editor:—I am a little girl eleven years old. I go to Sunday School every Sunday. My papa is our teacher. Abraham Neisley is our superintendent. He is taking a great interest in the cause. We have preaching every other Sunday morning, and every other (alternate) Sunday night, and prayer-meeting every Thursday night. I go to school every day. Our teacher's name is Mr. Miles. We have a mile and three-quarters to go to school. I like our home. It is a level country and I think it is very nice.

SADIE C. KERN.

Ramona, Kansas.

## FROM A FRIEND OF THE CHILDREN.

DEAR CHILDREN:—I am always glad to see your letters in the VISITOR. I wish we could have more little girls and boys to write letters.

Well, I trust you are all trying to do something for Jesus. He wants the children to work for him as well as the big folks. The first command with promise was given to the children: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." God always remembers the children. Jesus loves little children. He likes to have them gathered around him. We read at one place in the Bible that they brought little children to Jesus, I think it must have been mothers that brought them. But when his disciples saw it they said to take them away, that was no place for children. But Jesus called them unto him and said, "Suffer little children to come unto me and forbid them not."

Jesus also took little children in his arms and blessed them. So you see he has done a great deal for the children and now he wants them to do something for him. It is this, "Children obey your parents in all things, for this is well pleasing unto the Lord." Thus you see, by obeying our parents and trying to please them we please the Lord.

## TABLE MANNERS FOR CHILDREN.

Drink from the cup—never from the saucer.

Teaspoons are left in the saucer, not in the cup.

Little children only have the napkin arranged as a bib.

Making a noise either in eating or drinking is vulgar.

Always cheerfully defer to older people and to guests.

Eat slowly, and do not fill the mouth with large quantities.

Eat the food served, or quietly leave it upon the plate without remark.

Never imitate a rude or uncouth act, even if committed by an older person.

Avoid drumming with the fingers or the feet; it is the height of impoliteness.

If in doubt at any time as to what is proper, follow the advice of others of more experience.

Patiently await the coming of your turn; do not follow with the eyes the food served to others.

Never unnecessarily handle the dishes, or in any other manner exhibit nervousness or impatience.

Do not feel obliged to "clean up the plate," especially do not make a laborious display of doing so.

Do not ask for any particular part of a fowl, or similar dish, unless asked your preference; in that case always indicate something, and if there be really no choice, designate the portion with which the host can most conveniently render service.

If the handkerchief must be used, let it be very quietly; in case that is not possible, leave the table for a moment, which may be done in case of a sharp attack of coughing, sneezing, or the like, without asking permission, the cause being manifest.

—Good Housekeeping.

## LITTLE FOXES.

One little fox is "By and by." You track him, you get to his hole—never.

Another little fox is "I can't." You had better set on him an active, plucky little thing, "I can" by name. It does wonders.

A third little fox is "No use in trying." He has spoiled more vines, and hindered the growth of more fruit than many a worse looking enemy.

A fourth little fox is "I forgot." He is very provoking. He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't care." Oh, the mischief he has done!

Sixth little fox is "No matter." It matters whether your life is spoiled by small faults.—Good News.

### CONDITION AND MOVEMENTS OF THE JEWS TO-DAY.

[Read before the prophetic class, of Abilene, Kansas, by J. A. Graves.]

"He that scattereth Israel, will gather him, and keep him as a shepherd doth his flock." Jer. 3: 10.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9: 14-15.

The land of Palestine and the literal seed of Abraham are inseparably linked together. The Abrahamic covenant was repeated unconditionally to Isaac and Jacob. It must stand. The Mosaic was conditional, its integrity depending on obedience; it has been three times set aside by Jehovah, once when the people failed through unbelief and were forbidden to enter the land, once when sent into captivity on account of idolatry—Judah only returning as prophesied—finally scattered through all the earth for rejecting their Savior.

Let us look for a little while at the condition of the Jews in the past few centuries. In 1020 we find them banished from England, in 1096 the Crusaders began a holy war by trying to murder all who would not submit to baptism. In 1846 the second crusade when the crusaders were released from their debt to the Jews. English kings ordered them to leave the country that they might extort money for the privilege of remaining and levies were imposed on the Jews to defray the expenses of the crusade.

There were laws especially in England that if a Jew became a Christian all his property was confiscated to prove his sincerity, and under King John one man in Bristol was ordered to have a tooth pulled every day until he should pay 1000 marks.

In Palestine, too, we find restrictions by the Turks. In 1841 only 300 were allowed to live in Jerusalem, and later no Jew who was a traveller could remain more than thirty days in Palestine, until 1867 when they were admitted as other foreigners and within the last few months nearly all restrictions are removed.

In 1492, the very year America was discovered, Ferdinand and Isabella expelled them from Spain when 800,000 left home, country and synagogue, and with the lofty spirit of devotion to their God, went out into a country, they knew not whither, rather than give up their religion. Many lost at sea, thousands perished, multitudes sold into slavery, and for this monstrous deed Pope Alexander Sixth conferred the title of Catholic on the crown of Spain. While Roman Catholic governments have been the worst, Protestants have also joined and not until 1655 when Cromwell allowed some to return to England did persecution begin to abate.

In 1723 Louis Fifteenth gave them permis-

sion to hold real estate in France and Britain recognized them as subjects.

In 1776 the United States by its constitution gave them equal rights in this country. In 1858 they became eligible to the British parliament, and a few years later we find Disraeli, or as we know him, Lord Beaconsfield, Premier of Great Britain, while Jules Simon, Castelar, Lasker, and others have been political leaders in other European countries. Among them we have Moses Mendelssohn, one of the mightiest philosophers, Felix Mendelssohn Bartholdy, the prince of musicians, Johann Wilhelm Neander, the greatest of church historians.

The Rothschilds and Baron Hirsch hold the purse strings of Europe, while a Jew, lately deceased, owned one-fourth of the railroads in Russia.

Let us consider for a little time our modern Pharaoh, Czar of Russia. You are all doubtless more or less acquainted with this present persecution of the Jews. Nothing is too trivial for severe action by the Russian authorities.

According to article No. 1171 of the Russian penal code Jews are forbidden to trade without the "pale of the settlement."

On February 18th last, Ethel Elwin, wife of a Jewish tailor, who is permitted to live in St. Petersburg, was trying to assist her husband who was out of work in the dull season, and sold some articles of clothing to buy food for her ailing children. She was brought before the high court of justice (?) and found guilty. It was decided to confiscate her stock in trade amounting to five roubles and expel her from St. Petersburg. In plain words she was to be torn from her home and husband, her sick and perhaps dying children, and walk back to the pale of settlement—all for selling some old clothing to provide food for her children.

At a village of Balistock a lad was seized by a doctor on a charge of taking fruit, and the word thief in three languages was burned on his face. In his defence the doctor said the boy threw a stone and killed his daughter, when it was found that his daughter died of consumption. Rabbi Markus and a Jewish doctor went to the authorities and asked for justice, whereupon they were both expelled from the province for having promoted popular agitation. Nothing is more tenacious of life than superstitious legends, and the one that the Jews offer human blood for sacrifice at the Passover is believed by perhaps more than one-half of Europe. Real murderers have been known to drag their victims into Jewish quarters to fasten suspicion upon them.

Lepold Krausa, a Jewish horse dealer of a suburban town of Vienna intending to go to a neighboring city, went to his stables early one morning to get ready. Wishing to place some bundles in a box under the seat, he pulled the leather covering aside, when to his surprise he found a boy six or seven

years old curled up and motionless under the seat. He had the presence of mind to call a companion and when they had released the lad they found long spikes driven in the box in such a way that had the cart gone only a little way the boy would have been seriously hurt if not killed; it was found that he was the son of a poor Christian living in a notorious anti-semitic neighborhood. Some of the Jewish persecutors were no doubt waiting to hear the cries of the lad and then raise the cry of ritualistic murder, which, in the excitement would have been hard to disprove.

News comes almost daily from Russia of the ruthless manner in which expulsion is going on. Russian law forbids them to leave without a passport which can only be granted to those who have lived one year in a fixed place. So between the decree of expulsion and the hope of a home if any get away, the absolute prohibition to leave except under conditions so manifestly impracticable, the poor downtrodden Jew is forced to buy a forged passport (which is easy enough to do if he has the money) or sneak across the frontier as best he may, running the risk of being shot down by a Russian sentry. When he gets across he finds kind hands at Charlottsburg; Berlin, Hamburg and Bremen to aid as best they can. Many of the poorer class rendered half savage by their treatment require much skill and firmness to control with their excited jabber and strange dialects.

But Russia is not altogether untrammelled in her progress. The Czar had for some time sought to effect a loan partly to meet maturing loans and next to construct extensive railroad lines and large military works in menace of Germany and Austria. The Rothschilds had nearly completed the loan when the hot Jewish persecution and the menace to the Triple Alliance caused them to withdraw and refuse the loan.

Let us follow for a little these people of the Abrahamic covenant. How are they getting back to the land of their fathers? First we find that from one society in 1804 we have forty-seven in 1890, and forming everywhere for the amelioration of the condition of the Jews, our own government assisting in this work.

March, 1892, Mr. Wm. E. Blackstone, of Chicago, visited the President in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews. He explained that the memorial was the result of a conference of Christians and Jews recently held in Chicago, and called especial attention to the fact that it did not antagonize Russia, but only sought, in a peaceable way, to give the Jews control of their homes in Palestine. He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government. He said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmore and down the Euphrates, can-



not fail to become an international highway. He said that the poverty of Turkish government gives emphasis to the proposed indemnity by funding a portion of the Turkish national debt through Jewish capitalists and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing, he said that being on such friendly terms with Russia, and having no complications in the Orient, it is most fitting and hopeful that our government should indicate the friendly movement to give the wandering millions of Israel a settled and permanent home.

The President listened attentively to Mr. Blackstone's remarks and promised to give the subject serious consideration.

At a meeting of Jewish ministers a complaint was made that the government had taken no action in regard to the hardships of Jews in Russia, whereupon Dr. Maez stated that Secretary Blaine had sent letters to St. Petersburg which could not have been stronger had he been a Jew himself.

You remember that the Lord not only made Pharaoh let his people go, but put it into the hearts of the Egyptians to help them. We find the Rothschilds with their vast wealth of \$4,000,000,000 foremost in this matter and Baron Hirsch who contributed \$10,000 a month to help the Jews in New York City and Philadelphia.

Let us look at the Jewish population of the world. It is estimated that there were 700,000 Jews in Palestine at the time of Christ, and the best authorities place the Jewish population of the world to-day at about 8,000,000.

Fifty years ago there were about 8,000 in Palestine, in 1883 there were 20,000 and in 1888, 70,000 and they are now estimated by best authority at 100,000. For eighteen centuries they have wandered over the earth and have never become agriculturists in any country, and have never abandoned wholly their hope of returning to their father land. About one-third of them are orthodox and retain their faith in the old testament and look for a promised Messiah. About one-third are rationalists and have no faith in a Messiah, past nor to come. The balance believe nothing and are Jews only by their communion with others but are in spirit as reckless as the Gentiles. Those who retain their faith in Moses are most susceptible to religious change. It is estimated by Missionary De La Roi, who is esteemed as best authority in gospel work for Israel, that there are about 250,000 converts among the Jews at present, nearly all done since 1809. One prominent in the missionary work said there were more converts in the last thirty years than in the preceding seventeen centuries. In a recent letter a missionary writes that he had just been out to visit a colony just returned from Yemen Arabia, who claim to be from the tribe of Gad and have been there since the

time of Ezra and in captivity at the time of Christ, who say they can not be blamed with his death. They say they had a revelation from God to return to their country and welcome their Messiah.

The Samaritans yet preserve their identity as a people.

In the spring of 1879 the Rev. Albert D. Vaill D. D. in company with Revs. Gregory and Hanover, attended a feast of the Passover kept by this famous people on Mount Gerizim. There were at that time about 140 now reduced to about forty or fifty. Although a mixed race they preserve in a wonderful manner their traditions and existence. All who are able go up to the Mount ten days before the Passover, taking their animals for sacrifice with them. There are twelve men representing the leaders of the tribes and the High Priest. They close their homes in the village leaving a keeper in charge of the building where they worship and where they keep their sacred rolls. Wonderfully sacred do they regard the remnants of this feast. Everything left is carefully gathered and burned.

In the next issue will be given "Israel in Their Own Land."

#### INTERROGATION POINTS FOR YOUNG MEN.

Where did you spend the greater part of your spare time last month?

How many times have you seen the inside of a church during the last thirty days?

Are you going to wait until next January before you turn over a new leaf?

Is a man strictly honest when he expects to get more than he is willing to give?

Every man is a capitalist. Brain and brawn as well as chattels and real estate are capital. How are you investing yours?

Are you congealing and deadening the activities of your brain by drink? And you say you can stop if you wish? Then why not stop now?

Are you one of those young men who are drowning, as you say, your disappointments in the wine cup? Will you confess that you have not the courage to brace up and be a man, no matter what comes?

Do you know, dear fellow, that when you are so weak that you can no longer resist temptation in your own strength that there is One who is willing and able to help you, and who has never been known to fail? Can you not trust him?

Do you get the blues? Why? Whose fault is it if you have not made a success of life? Think carefully, and if it is your own, brace up and work a radical reform. "Quit yourself like a man; be strong."—*Young Men.*

"God's word is the light, and the Holy Spirit is the heat. The one lights up the path of duty, the other warms the heart with an enthusiastic desire to walk in the lighted path; and he who reads the word and meditates

thereon will be both enlightened and warmed thereby."

"Only those who are assured that their names are written in heaven can have perfect peace. How are we to know our names are written there? Why, "He that believeth on me hath everlasting life." We certainly can know whether or not we believe on the Lord Jesus Christ.

#### LOVE-FEASTS.

May 27 and 28, South Dickinson county, Kans., in the Belle Springs meeting-house.

May 27, Wainfleet, Welland county, Ont.

May 31 and June 1, near Greencastle, Franklin county, Pa., in the Antrim church.

June 3 and 4, 1893, Elkhart, Ind. A general invitation is extended to all, especially to the ministering brethren.

June 3 and 4, 1893, Bucks county, Pa., at the Lawndale meeting-house. Railway station, Sellersville, on the North Penn R. R.

June 3 and 4, 1893, at Martinsburg, Blair county, Pa. All are invited, especially the ministering brethren.

June 3, Nottawa, Simcoe county, Ont.

June 3, Howick, Huron county, Ont.

June 10 and 11, North Dickinson county, Kans., in the Bethel meeting-house.

June 10, Markham, York county, Ont.

June 17, Black Creek, Welland county, Ont.

June 17, Waterloo, Waterloo county, Ont.

June 24, St. Clair county, Michigan.

#### OUR DEAD.

BRENEMAN.—Died, April 19, 1893, at his home near Cambridge City, Ind., of pulmonary affliction, Moses H. Breneman, aged 69 years, 6 months and 19 days. For twenty-seven years the deceased was a member of the church, sixteen years of which he served in the ministry, embracing every opportunity to warn his fellow-man of his great responsibility to God. He leaves a wife, three sons, four daughters and twenty-one grand-children to mourn their loss. Funeral services were conducted at the Locust Grove church, near his late home. Bro. A. M. Engle, of Little York, Ohio, and L. Teeter, of Hagerstown, officiated. After some very pertinent remarks based on 1 Cor. 15: 55, the remains were placed in their last resting place in the adjoining cemetery. B. S. HERR.

WITTERS—Died, at her residence near Enterprise, Dickinson County, Kansas, April 27, 1893, Mary A., wife of Bro. John Witters and daughter of Bro. J. F. Eisenhower, aged 43 years 7 months and 25 days. The funeral was held at the Belle Springs meeting-house, April 30th, and her remains were interred in the cemetery at the church. Services by the home brethren from Rev. 14: 13, to a large congregation.

Sister Witters was married about twenty-three years. She was the mother of nine children, three sons and nine daughters. One son and one daughter preceeded her to the grave. She was converted and united with the church about eighteen years ago.

She lived a consistent and exemplary Christian life and died in the triumph of the Redeemer's love. She will be greatly missed in the family and community. May God sustain and protect those who so sensibly feel the loss of a dear mother and wife.